

29. Therefore, your “yes” is to be “yes” and your “no” is to be “no.” What does that mean? Does it mean that you can only answer in monosyllables, and say, “yes” or “no?” Not at all. It is an idiom to “be honest.” It is an idiom to penetrate the superficialities of life and get down to what is really important. It is an idiom to express supergrace. A supergrace believer has nobility of soul.
30. A supergrace believer is a believer who has maximum doctrine in his soul. He has doctrine as **γνώσις (*gnōsis*)** in his left lobe. He has cycled it through **πίστις (*epígnōsis*)**. He has transferred it into his right lobe as **σοφία (*sophía*)**, as ***epístamai***: comprehension. He has constructed an Edification Complex from *epígnōsis* doctrine. He is now in the supergrace life with capacity for freedom, capacity for life, capacity for love, capacity for happiness, capacity for grace, capacity for prosperity.
31. He is now in the bracket of nobility. The superficialities of his life have been destroyed by Bible doctrine. Therefore, “yes” being “yes” and “no” being “no,” is a reference to the principle, now, that this person is an honest, not a superficial, person.
32. It is impossible, in certain areas of life, to be honest when you are ignorant. You can tell a lie. You can tell a deliberate lie, and that's dishonesty. But to be honest sometimes demands knowledge. For example, politicians today, overall, are very dishonest, because they are stupid, because they are ignorant of what the establishment really means, and how it is related to God and how God has provided these things for our blessing as a group of people living together under the name of The United States.
33. All of these things require understanding. Therefore, the apostle John implored this to the Jews to whom he spoke the following in the Koinē Greek of:
- John 8:32** καὶ γνώσκω τὴν ἀλήθεια καὶ ἡ ἀλήθεια ἐλευθερώ
ὑμᾶς: “you will know the truth, and truth will make you free.”
34. This proclamation has nothing to do with academic institutions. It has everything to do with Bible doctrine. What really frees the individual is Bible doctrine transferred from the Bible into one’s soul.
- “... your yes be yes and your no, no” becomes an idiom for honesty. Bible doctrine in your soul puts words in your mouth. God is not trying to tell you to answer in monosyllables. He is trying to portray the principle, through His apostle, James; that we, as believers in the Lord Jesus Christ, must have nobility of soul. An expression of nobility of soul is honesty. Whereas the reversionistic believer, who is a canaille in his soul, this individual expresses himself through dishonesty, through verbal reversionism.



35. Therefore, we have Operation Subterfuge. We have, in reversionism, the principle of using someone else as a patsy. We have violations, which come from Operation Over-think. This verse in its prohibition, is saying: "Avoid Operation Subterfuge." These things produce subjectivity. For, a believer in reversionism it is the antithesis of a believer in the supergrace. There is only one Celebrity in the Church Age, and that is the Lord Jesus Christ. Yet, there are many heroes—supergrace heroes. However, any supergrace hero can, almost overnight, become the lowest of low; and that comes in reversionism.
36. Next, we have a negative purpose clause: ἵνα μὴ (*hina mē*): “that not,” Followed by the verb, the aorist active subjunctive of πίπτω (*piptō*): “that you do not fall.” The word “fall” refers to a reversionist coming under divine discipline.
37. This sentence is called a culminative aorist. This is how this passage works:
- So far, we've had a series of aorist tenses, which have been constative. They tell you what not to do; but if you go ahead and do it, for example, you go negative toward doctrine.
 - That's one point of time. You continue negative toward doctrine until you build scar tissue on the soul. This builds up scar tissue on the right bank of the soul by a frantic search for happiness. False doctrine comes through the vacuum and attacks the right lobe.
 - You have emotional revolt of the soul. The practice of reverse process reversionism. While you are doing this, you come into a new issue called “divine discipline” which is an ongoing process in the soul.
 - The aorist tense is a culminative aorist. After entering into reversionism, you will not have just the occasional divine discipline from getting out of fellowship, which is often neutralized by rebound; but you get into an area where rebound won't even help. It is called, in Second Thessalonians, “a deluding influence”:

2 Thessalonians 2:9 The arrival of the lawless one [**the anti-Christ**] will be by Satan’s working with all kinds of miracles and signs and false wonders,

v. 10 and with every kind of evil deception directed against those who are perishing because they found no place in their hearts for the truth so as to be saved.

v. 11 Consequently, God sends on them a deluding influence so that they will believe what is false. (NET)



The word, “falling,” is repeated in this area of the Scripture. So, you find yourself under divine discipline, and things become progressively worse, until you reach the point of the sin unto death.

You can do nothing, except to confess your sins in rebound, which is a change of attitude from negative to positive. When you do, God provides a grace way, a grace procedure to recover.

- e. So, here is that area, now. “Falling” means “to fall into divine discipline,” to fall into a life of complete misery, to fall into the worst kind of a life, where suffering is not a blessing.
- f. God has designed, for the Christian life, all suffering for blessing. And, when you fall into divine discipline perpetuated in reversionism, there is no blessing, it is only cursing. Cursing can only be turned to blessing through some principles that are involved in reversion recovery when it is an extreme case.
- g. The last phrase in James 5:12 is the phrase “judgment”: “You may not fall under judgment, ὑπό κρίσις (*hupó krisis*).
- h. This refers to divine discipline of the reversionistic believer; and, especially, in the area where he begins to practice reverse process reversionism.
- i. What types of reverse process reversionism have been practiced? This takes us back to James 5:1-6, where we saw the practice of monetary reversionism.
- j. Previously we noted that money is a blessing in life. It becomes a blessing to the believer only when doctrine is first. When the believer goes negative and gives doctrine the shaft, and then goes simply for money in a frantic search for happiness, then, that's the practice of reverse process reversionism, monetary type.
- k. When doctrine is rejected, often the pastor-teacher is rejected and criticized. Red Alert: The man with the gift of pastor-teacher who is doing his job accurately from the pulpit, he has a wall of fire that protects him.
- l. It does not matter how many parishioners attend, the issue is the accurate teaching of doctrine for those who do attend and metabolize the teaching and continue the process of growing in grace.
- m. We have also seen, doctrine is rejected, and in this case, the pastor-teacher is rejected, he is criticized. He is maligned. He is judged. He's the victim of Operation Subterfuge. In association with that is the addition of verbal reversionism.



- n. Verbal reversionism means there are those, who have become the subject of divine discipline which becomes progressively worse.
- o. It all started in James 5:9 where we first encountered the scene where “the Judge is standing right at the door.” He is the One who unleashes the forms of discipline that include forms of divine discipline.
- p. If uncorrected, eventually, there is the dying stage. Soon we will study in this regard the Doctrine of the Sin unto Death where we going to see that dying precludes dying grace. Where dying grace is not available then there is instead a miserable death under the sin unto death.
- q. This is eliminated at the moment of physical death when the believer enters into the presence of the Lord. '

Revelation 21:4 “He will wipe away every tear from their eyes; and there will no longer be any death; there will be any mourning, or crying, or pain; the first things have passed away.

- r. That doctrine occurs after physical death, but in time there is still the issue of the Judge standing at the door and knocking.

James 5:9 Stop criticizing [present active imperative mood #45 of prohibition of the verb, μή στενάζω (*mē stenázō*)] members of the royal family of God, against others, fellow believers, so that [ἵνα (*hína*)] you yourselves will not be judged [negative μή (*mē*) plus the aorist passive subjunctive of the verb, κρίνω (*krínō*)]. See [ἰδοῦ (*idoú*)]: “Concentrate; Observe”], the Judge [κριτής (*kritēs*): Jesus] keeps standing [intensive perfect indicative of the verb, ἵστημι (*hístēmi*)] in the past with the result that He keeps standing before the doors. (EXT)

- s. When the Lord stands at this door and knocks it is a warning for the administration of divine discipline. First there is a loss of health followed by the warning of the sin unto death.
- t. This is the introduction of a process that warns the believer to orient and adjust to his spiritual status quo. This is a grace process that warns the believer through intensified levels of discipline to get his spiritual life back in order.
- u. These warning come in three levels and at any level the believer could orient and adjust, rebound, and reorient.
- v. The first stage has to do with rebound: confession alone to God alone. Failure to do this results in the first stage of discipline which is a loss of health. That will be the subject in verse 16.

- w. The second stage is dying that includes loss of health, vv. 14–15.
- x. The third stage is national crisis and the Fifty Cycle of Discipline for the client nation, vv.16–18.

A. Doctrine of the Sin unto Death: Introduction

1. There are three stages in the process of a believer's spiritual decline being documented ending in the sin unto death.
2. During any one of these three stages a believer through rebound can recover.
3. The issue post recovery is to continue one's consistent study of doctrine, either face-to-face or by means of an electronic contrivance.
4. Recovery could occur in any of the three stages but one's physical health is endangered as the process continues unabated.
5. Yet, recovery of one's spiritual life would enable the believer to recover and resume his spiritual life.
6. In each stage there is a loss of health. Stage 1 is halted by rebound recovery which is covered in verse 16.
7. Failure to recover in Stage 1 moves the believer into stage 2 where is physical health further declines leading to the sin unto death. This is documented in verses 14 and 15.
8. Failure to recover in stage three results in the physical death of the individual.
9. When enough believers move through these two stages the spiritual impact of the client nation creates a vacuum into which rushes the lie augmented by the corrupt and caustic souls of those who rush in to replace the dislodged believers who vacate the spiritual battlefield or die the sin unto death.
10. It is during these last two periods that a vacuum is created that sucks the cosmic lie into the body politic and chaos emerges into the client nation's system of economy, establishment principles, public order, and common sense.
11. Into this vacuum rushes the cosmic lie which is documented as stage 3 in James 5:16–18.
12. The United States of America has for almost 4 years carried out these four stages of national suicide. Its collective recovery hangs in the balance come the elections in November 2024. Include the USA in your prayers.
13. God directs and controls historical activity on the basis of client nations and each is responsible for **(1)** evangelism, **(2)** teaching of doctrine, **(3)** protection and communication of Bible doctrine, **(4)** provide a haven of Jews in the nation, and **(5)** send out missionaries to evangelize other nations.

(End JAS-20. See JAS-21 for continuation of study at p. 201.)

